

سُورَةُ الْعَنْكَبُوتِ

The Spider

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute.

Abu Ezra

أَبُو عَزْرٍ

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There are some interesting parallels between the Surah Ash-Shu'araa'u, Surah An-Naml, and Surah Al Qasas, and the life of the Prophet ﷺ.

In Surah Ash-Shu'araa'u we saw that there was an argument between Musa عليه السلام and fir'aun and a conflict of ideologies. Similarly, we see a conflict between the Prophet ﷺ and Quraish.

In Surah An-Naml, Sulaimaan عليه السلام invited the Queen of Sheba, Balqis, to Islaam whereby she eventually accepted the invitation and became Muslim. Similarly, in the seerah we see when the

Prophet ﷺ gained so much strength in Al-Madinah, Abu Suf'yaan رضي الله عنه had to leave Al-Madinah and then eventually came back to the Prophet ﷺ and then accepted Islaam. Also, in Surah An-Naml we see there were plots to assassinate Saalih عليه السلام and likewise the attempt were made against the Prophet ﷺ.

In Surah Al-Qasas we see ALLAH saying that HE will give the weak inheritance in the land but they would need to leave their first before coming back. Similar is the case of the Prophet ﷺ who migrated to Al-Madinah and then eventually return to back to his land and hometown, Makkah.

Most people think that the first Jihaad of the Muslims was the battle of Badr. In reality it was the struggle the Muslims faced before that in Makkah. They were tortured and tested with many trials for being Muslims. The trials were so tough that some people were convinced of the message of Islaam and didn't

believe the lies that were fabricated against the Prophet ﷺ but they still didn't accept Islaam with their tongues out of fear of being labelled and physically and physiologically attacked by the people against the message of Islaam.

There is a story of a companion of the Prophet ﷺ that is tied to the reason of these ayaat being revealed. His name is Khub-baab bin Al'Arat رضي الله عنه. He was tortured so badly that the skin on his back blistered and melted off. He was made to lie down on burning hot coals while people held him down and stepped on him.

After this had happened he came running to the Prophet ﷺ physically and mentally traumatized and said to the Prophet ﷺ “If we are following the truth, why is this happening to us?!” Then ALLAH revealed these ayaat in the first passage about how, just because you are Muslim, don't think your faith in ALLAH won't be tested.

Ayah 1

الم

Muhsin Khan

Alif-Lam-Mim. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings.]

الم [alif-laam-meem] these letters are called

حُرُوفُ الْمُقَطَّعَاتِ [hurooful muqat-ta-aa3ti] which literally means the severed letters. We find that some surahs in the Quran begin with a different sequence of letters whether it is one, two, three, four, or even five. The majority opinion amongst the Muslims is that ALLAH alone knows their meanings. However, with that said, some people have tried to give an explanation as to what they possibly could mean. Though these are all speculations, there is something that does hold some weight. The Prophet ﷺ was amongst educated Arab Jews and Christians who prided themselves on being educated. When the Prophet ﷺ recited these letters of the

Arabic language it was baffling to the people. He صَلَّى الله عليه و سلم is supposed to be someone who is unable to read or write and now is he making mention of some of the names of the letters the Arabic Language consists of that are otherwise meaningless to someone who cannot read nor write the Arabic language. They knew that someone who knows these names has to be someone who can read or write and that fact of the matter was is that he was unlettered. So, this is a proof in of itself that He صَلَّى الله عليه و سلم was getting divine inspiration and not speaking from His صَلَّى الله عليه و سلم own desires.

Ayah 2

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Muhsin Khan

Do people think that they will be left alone because they say: "We believe," and will not be tested.

This ayah is in response to the companion Khub-babu bin Al-Arat رضي الله عنه.

It should be noted that the Muslims at this point are not allowed to fight back. In the battle of Badr they could. But here they are not allowed. This is because Islaam hasn't been firmly rooted in the society, the Muslims are small in number, if they react at this point the lies being told about them about being violent etc. will seem true in the eyes of the people, and Islaam will be undermined by their actions. So, this is a time of patience that they must endure.

يُفْتَنُونَ [yuf'tanoona] is the passive present form of the verb فَتَنَ [fatana]. From it we get the word فِتْنَةٌ [fit'natun] which is commonly translated as a trial or tribulation. In classical Arabic فِتْنَةٌ [fit'natun] is to purify gold from impurities. So, when someone is going through a trial or tribulation, then this can be a means of them being purified from their sins if they

were to face this trial with faith and patience just like the gold gets purified from its impurities we get purified from our sins.

Ayah 3

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Muhsin Khan

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).

The Muslims in Makkah are being tested by ALLAH and ALLAH reveals this ayah letting them know that the Muslims before them were also tested. Knowing that someone has gone through this before and you're not the only one can be a means of motivation to help you press forward as well.

In Makkah ALLAH put the Muslims through such a test to sift out who were really the true believers and who weren't.

Accepting Islaam in Makkah was much more difficult than accepting it in Al-Madinah. This is why we see that most of the hypocrites were in Al-Madinah.

Islaam was easy to accept, there were no physical consequences, it was dominant etc. There was so much to gain by being a Muslim in Al-Madinah in terms of worldly benefits. So, some people just accepted Islaam for these benefits and not really believing in the message. These types of people would be tested later on though. In Makkah, there was nothing to gain from a monetary stand point. The status of the first people to accept Islaam in Makkah is elevated to such a high degree.

Ayah 4

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا

يَحْكُمُونَ

Muhsin Khan

Or those who do evil deeds think that they can outstrip Us (i.e. escape Our Punishment)? Evil is that which they judge!

يَسْبِقُونَا [yas'biqoonaa] comes from the verb سَبَقَ [sabaqa] which means to get away from someone or something/to proceed someone in doing something. So, you can imagine the companions want to get revenge and fight these people who are oppressing them. However, ALLAH reveals this ayah and lets them know that these people who are oppressing them may think they have gotten away with all these oppressive things they have done but they haven't. ALLAH will deal with them because of the horrible decision they made to harm the companions in this way. ALLAH is letting the companions know that HE

is offended because of what these people have done and that HE will handle them Himself.

Ayah 5

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ هُوَ السَّمِيعُ
الْعَلِيمُ

Muhsin Khan

Whoever hopes for the Meeting with Allah, then Allah's Term is surely coming. and He is the All-Hearer, the All-Knower.

Ayah 6

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ

Muhsin Khan

And whosoever strives, he strives only for himself. Verily, Allah is free of all wants from the 'Alamin (mankind, jinns, and all that exists).

جَاهَدَ [jaahada] means to fight/to struggle. From this

verb we get the word جِهَادُ [jihaadun]

fighting/struggling. We already know that at this point the Muslims are not allowed to fight, yet ALLAH uses the verb جَاهَدَ which is usually used for fighting.

This tells us that having patience without fighting in Makkah and bearing the oppression of the disbelievers is considered a form of **جَهَادُ** fighting/struggle with ALLAH.

Not fighting back was so important in the seerah for many different reasons.

The oppression that was taking place against the Muslims most people internally didn't agree with. So, when the battle of Badr came, most of disbelievers didn't have the motivation to fight. However the Muslims had every bit of drive, and motivation to fight because of being oppressed. This motivation after the help of ALLAH was the cause for their victory. Had the Muslims not been patient and tried to fight the oppressors, this would have given the disbelievers the motivation to fight at Badr.

Ayah 7

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ

Muhsin Khan

Those who believe [in the Oneness of Allah (Monotheism) and in Messenger Muhammad SAW , and do not apostate because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall remit from them their evil deeds and shall reward them according to the best of that which they used to do.

Here in this ayah ALLAH is talking about having faith and doing good deeds. The good deeds here is not referring to things like prayer, fasting, wearing hijab, growing the beard, staying away from alcohol etc. because none of these acts have been revealed yet. The good deeds being referred to in this ayah is the Muslim's standing strong beside the Prophet ﷺ and staying true to the cause of Islam and bearing what comes with it from oppression etc.

Ayah 8

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ

Muhsin Khan

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

There is a story of a companion named sa3d ibn abee waq-qaas رَضِيَ اللَّهُ عَنْهُ. He lived with his mother who was a single parent. He was known to be very close to his mother. When he accepted Islaam she refused to eat until he gave up Islaam and returned to the religion of their forefathers. This was a big test for him. He refused to return back to shirk and continued to be a

Muslim. This is a type of a physiological attack that a Muslim may face in his/her lifetime.

In this ayah ALLAH is commanding us to treat our parents with the utmost respect and to never ever raise our voice to them no matter what. We can't obey them when they are calling us to disobey ALLAH; however, we still have to treat them kindly. Look at the story of Ib'raaheem عليه السلام. He hated shirk so much and his father was a manufacturer of idols. Despite this hatred for shirk and his fathers affiliation with it, he addressed his father in the best manner.

مَرْجِعُكُمْ [mar'jiu3kum] originally مَرْجِعٌ [mar'jiu3n] is a place of return. It comes from the verb رَجَعَ [raja'a3] which means 'to return'.

Ayah 9

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

Muhsin Khan

And for those who believe (in the Oneness of Allah and other items of Faith) and do righteous good deeds, surely, We shall make them enter in (the entrance of) the righteous (i.e. in Paradise).

ALLAH is telling us here that when you follow the truth you will find many obstacles in your path.

People may look at you as if you are strange, you may lose friends that you may have once had, but when you stand firm and don't cave into physical and physiological attacks, ALLAH will enter you into the company of HIS righteous slaves in Jannah. ALLAH will also, make it easy for you to come in contact with HIS other righteous servants in this life.

One of the greatest blessings of this life is to have righteous friends. They constantly remind you of ALLAH and help you get closer to HIM.

Ayah 10

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ
النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

Muhsin Khan

Of mankind are some who say: "We believe in Allah," but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: "Verily! We were with you (helping you)." Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns).

Ayah 11

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ

Muhsin Khan

Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)].

This is the only ayah in the Quran where ALLAH mentions hypocrisy in the Makkan era.

The Makkan definition of hypocrite is someone who refuses to struggle with everything he's got for the sake of ALLAH. When things were going smoothly and good the hypocrite would struggle with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but when things got tough he would back off.

The Madani definition the hypocrite had ulterior motives and a certain agenda for becoming Muslim. The Muslims were in power, spoils of war might come his way etc. There was a lot to gain financially by being Muslim in Madinah. Also, if times got tough the hypocrite would back off.

Ayah 12

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ
خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ
لَكَاذِبُونَ

Muhsin Khan

And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins," never will they bear anything of their sins. Surely, they are liars.

Three types of torture have been mentioned, physical, emotional coming from family, friends etc, and social/peer pressure.

The elders and those who have respect in the community offer to carry the sins of some of those who became Muslims so they revert back to the religion of their forefathers. They tell them not to worry and they will talk to ALLAH and intercede on their behalf. This is an outright lie and they will be made to carry their sins and the sins they offered on the day of judgement even though they didn't really intend to do so.

Ayah 13

وَلِيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلُنَّ يَوْمَ الْقِيَامَةِ

عَمَّا كَانُوا يَفْتَرُونَ

Muhsin Khan

And verily, they shall bear their own loads, and other loads besides their own, and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

أَحْمَالٌ [ah'maalun] is any type of load. Its plurals are حَمَلٌ [ham'lun], حُمُولٌ [humoolun], and حِمَالٌ [himaalun].

أَثْقَالًا [ath'qaalan] originally أَثْقَالٌ [ath'qaalun] is the plural of ثِقْلٌ [thiqalun] which is a heavy load.

ALLAH tells us here that those people who offered to carry the sins of other people; they will carry their own sins and the sins of those who they offered to carry. So, these people will come on the day of judgement buried beneath a massive amount of sins.

Ayah 14

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا

خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

Muhsin Khan

And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zalimun (wrong-doers, polytheists, disbelievers, etc.).

The companions and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just received a lesson in patience from ALLAH and now ALLAH mentions Nuh عَلَيْهِ السَّلَام in this ayah. ALLAH is telling them to find comfort in the story of Nuh عَلَيْهِ السَّلَام and what he went through.

The companions are being told that they have been going through hardships for some years now but look how many years Nuh عَلَيْهِ السَّلَام had to suffer in the path of ALLAH. But eventually ALLAH's punishment came on those who disbelieve.

Ayah 15

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

Muhsin Khan

Then We saved him and those with him in the ship, and made it (the ship) as an Ayah (a lesson, a warning, etc.) for the 'Alamin (mankind, jinns and all that exists).

The word آيَةً [aayatan] here, which means miraculous sign, miracle, some say that the ship/ark of Nuh عليه السلام will eventually be found and it will be a miraculous sign for all of mankind to see. Others say that this means a lesson here. That in the story of Nuh عليه السلام and his people is a lesson for all of mankind.

Ayah 16

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ

Muhsin Khan

And (remember) Ibrahim (Abraham) when he said to his people: "Worship Allah (Alone), and fear Him, that is better for you if you did but know.

Ayah 17

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ
تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ

Muhsin Khan

"You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

Ayah 18

أَوْثَانًا [aw'thaanan] is the plural of وَثْنٌ [wathanun] which is an idol that stays in its place for a long time, or an un-carved idol, meaning they have been in one place for so long their carvings have deteriorated so they are just like rocks and bulgy shapes.

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا

الْبَلَاغُ الْمُبِينُ

Muhsin Khan

"And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

Ayah 19

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى

اللَّهِ يَسِيرٌ

Muhsin Khan

See they not how Allah originates creation, then repeats it. Verily, that is easy for Allah.

يُبْدِئُ [yub'di'u] comes from the verb أَبْدَى [ab'da] which it so create something out of nothing.

Ayah 20

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ

يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Muhsin Khan

Say: "Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things."

It is though we are being encouraged by ALLAH here to go through the earth, explore, and research the civilizations and species etc. and see how they began.

Ayah 21

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ

Muhsin Khan

He punishes whom He will, and shows mercy to whom He will, and to Him you will be returned.

تُقْلَبُونَ [tuq'laboona] is the passive present tense form of the verb أَقْلَبَ [aq'laba] which is to turn something around.

Ayah 22

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Muhsin Khan

And you cannot escape in the earth or in the heaven. And besides Allah you have neither any Wali (Protector or Guardian) nor any Helper.

The Quraish are torturing the companion's رَضِيَ اللَّهُ عَنْهُمْ and they think they are in complete control.

However, ALLAH is alluding to the fact here in this ayah that the conquest of Makkah is coming by saying they will not be overpowering and bringing anyone to their knees in this land.

Ayah 23

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَسُوءُ مِنْ رَحْمَتِي
وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Muhsin Khan

And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment.

These people in this ayah are being described as people who disbelieve in the ayaat of ALLAH and meeting him. They are absolutely convinced they will not stand in front of ALLAH one day. This belief is what

gives them the obnoxious attitude to speak and act the way that they do.

Ayah 24

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ
اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

Muhsin Khan

So nothing was the answer of [Ibrahim's (Abraham)] people except that they said: "Kill him or burn him." Then Allah saved him from the fire.

Verily, in this are indeed signs for a people who believe.

Earlier in the surah we have seen Nuh عليه السلام being rescued from water and now we are seeing Ib'raaheem

being rescued from fire, which are two opposite elements.

Ayah 25

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ

Muhsin Khan

And [Ibrahim (Abraham)] said: "You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

مَوَدَّةٌ [mawad-datun] is a hyperbole and means a strong bond of love and also means to want to acquire or get something for yourself.

Here we are seeing that it is not so much that people can't let go of their shirk, it's the fact that they can't leave their social gatherings that keep them from accepting the truth. They are enjoying their social statuses and friendships. However, on the day of judgement they will be selling each other out and blaming one another. In this life they can't let go of one another and in the next life they can't wait to get away from one another.

Ayah 26

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ

الْحَكِيمُ

Muhsin Khan

So Lout (Lot) believed in him [Ibrahim's (Abraham) Message of Islamic Monotheism]. He [Ibrahim (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."

آمَنَ [aamana] followed by the preposition لِ [li] means to submit and believe. Here it implies that Lut عليه السلام believed in ALLAH and also believed in the message of Ib'raaheem عليه السلام and submitted to him. Lut and Ib'raaheem عليهما السلام actually met one another and knew each other.

Ayah 27

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ
وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ

Muhsin Khan

And We bestowed on him [Ibrahim (Abraham)], Ishaque (Isaac) and Ya'qub (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurat (Torah) (to Musa - Moses), the Injeel (Gospel) (to 'Iesa - Jesus), the Quran (to Muhammad SAW), all from the offspring of Ibrahim (Abraham)], and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

The reward ALLAH gave Ib'raaheem عليه السلام in this world was the gift of children and making them the carriers of prophet hood, the supplication being answered for the coming of the Prophet صلى الله عليه و سلم and the building of the Ka3'bah.

Ayah 28

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا
مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

Muhsin Khan

And (remember) Lout (Lot), when he said to his people: "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin (mankind and jinns)."

Ayah 29

أَنتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ
الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ
إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Muhsin Khan

"Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring Allah's Torment upon us if you are one of the truthful."

تَقْطَعُونَ السَّبِيلَ [taq'taoo3na as-sabeela] means they were lying in wait to rob people as they passed and also they wouldn't let people pass by them unless they paid a fee. Kind of like a toll.

نَادٍ [naadin] is an open public place. Like a club, town center, mall etc.

This shows that the evil acts they committed were on public display without any shame whatsoever.

Ayah 30

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

Muhsin Khan

He said: "My Lord! Give me victory over the people who are Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

مُفْسِدُونَ [al-muf'sideena] originally [muf'sidoona] are those who make corruption. This word comes from the verb أَفْسَدَ [af'sada].

Ayah 31

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ
هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

Muhsin Khan

And when Our Messengers came to Ibrahim (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lout's (Lot's)] town (i.e. the town of Sodom in Palestine) truly, its people have been Zalimun [wrong-doers, polytheists and disobedient to Allah, and have also belied their Messenger Lout (Lot)]."

Ayah 32

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ
إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ

Muhsin Khan

Ibrahim (Abraham) said: "But there is Lout (Lot) in it." They said: "We know better who is there, we will verily save him [Lout (Lot)] and his family, except his wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

غَابِرُونَ [al-ghaabireena] originally [ghaabiroona] means those who are left behind and can't catch up. Its singular is غَابِرٌ [ghaabirun]. It comes from the verb غَبَرَ [ghabara].

Ayah 33

وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ

كَانَتْ مِنَ الْغَابِرِينَ

Muhsin Khan

And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).

سِيءَ بِهِمْ [see'a bihim] means that when he saw them [the angels in human form] he was really upset.

ضَاقَ بِهِمْ ذَرْعًا [dhaaqa bihim thar'a3n] means that his arms became tense and his fists were clenched.

So, when the angels came to Lut عليه السلام he felt very upset because he knew they were there to destroy the town and its people. Another, way to understand this is that the angels came in the form of good looking men and this is the town where men and men are intimate. So, Lut عليه السلام is thinking this is going to cause a problem when the men of the town see these good looking angels coming into his house.

Ayah 34

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ

Muhsin Khan

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allah's Command)."

رِجْزًا [rij'zan] originally رِجْزٌ [rij'zun] is a terrible calamity or a lethal disease.

Ayah 35

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ

Muhsin Khan

And indeed We have left thereof an evident Ayah (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine) for a folk who understand.

This city [Sodom and Gomorrah] was completely sunk under water. Today, its ruins have been discovered.

Ayah 36

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا

الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

Muhsin Khan

And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship Allah, and hope for (the reward of good deeds by worshipping Allah Alone, on) the last Day, and commit no mischief on the earth as Mufsidun (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

Ayah 37

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ

Muhsin Khan

And they belied him [Shu'aib (Shuaib)], so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

رَجْفَةً [raj'fatun] is a violent shaking. It is referring to an earthquake.

جَاثِمِينَ [jaathimeena] originally جَاثِمُونَ [jaathimoona] is the plural of جَاثِمٌ [jaathimun] which is a body that is twisted and mangled.

So, when ALLAH was done with these people, their bodies were just twisted, mangled, and lying everywhere on the ground.

Ayah 38

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِّنْ مَّسَاكِينِهِمْ وَزَيْنَ لَهُمْ

الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ

Muhsin Khan

And 'Ad and Thamud (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitan (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

مُسْتَبْصِرُونَ [mus'tab'sireena] originally مُسْتَبْصِرِينَ [mus'tab'siroona] are people that are sharp intellectually and that have good insight. The singular is مُسْتَبْصِرٌ [mus'tab'sirun] coming from the verb اِسْتَبْصَرَ [is'tab'sara].

So, we see that these people were intellectually smart however; we can see that even these types of people can be very stupid sometimes. They let shaytaan deceive them from accepting the clear message of Islaam.

Keep in mind why ALLAH mentioning all these nations. He is telling the companions that the previous nations went through difficulties and oppression and look what happened to them in the end. They will not get away with what they are doing.

Also, these places where ALLAH destruction came down were available for the companions to see. So, they are hearing the ayaat of ALLAH telling them to

be patient and ALLAH's help will come and they are seeing with their own eyes what happens after ALLAH's promise of punishment comes.

Ayah 39

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ

فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ

Muhsin Khan

And (We destroyed also) Qarun (Korah), Fir'aun (Pharaoh), and Haman. And indeed Musa (Moses) came to them with clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

An interesting point here is the order of the names of Qaaroon, fir'aun, and Haamaan. We know from the Quran that this is the order they were destroyed in.

Ayah 40

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ
مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ
أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Muhsin Khan

So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry, etc. (as Thamud or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves.

ذَنْبٌ [than'bun] can either be a small sin or a big sin. It is something that you are embarrassed of if someone found out that you did it. Its plural is ذُنُوبٌ [thuboobun].

حَاصِبًا [haasiban] originally حَاسِبٌ [haasibun] is a strong violent wind.

الصَّيْحَةُ [as-say'hatu] is a very loud terrifying scream.

Ayah 41

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا
يَعْلَمُونَ

Muhsin Khan

The likeness of those who take Auliya' (protectors and helpers) other than Allah is as the likeness of a spider, who builds (for itself) a house, but verily, the frailest (weakest) of houses is the spider's house; if they but knew.

ALLAH here compares the people who call upon on others besides ALLAH that their situation resembles that of a spider's web.

Recently is has been discover that the material of the web of a spider is one of the strongest in the world.

ALLAH is telling us that all the things they are amassing from wealth, buildings, status, and military power may be strong but in the end it is as weak as a

spider's web. The word used to describe the spider's web is أَوْهَنْ [aw'hana] which means in the language 'weakness of action and weakness of character'. So, no matter how powerful a society may be, if it is founded upon a weakness of action and character it is inherently weak and will not survive.

It is like ALLAH is telling the companion's رضي الله عنهم that they may think the Quraish are so mighty and powerful now but they will find out just how much of a spider's web they are.

Ayah 42

إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ

الْحَكِيمُ

Muhsin Khan

Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.

ALLAH is saying here that HE knows all forms of idols they call upon. Whether they are an actual idol or the idol they have set up in their hearts, whether that idol is their ego, following their tribe, their thirst for the

life of this world etc. ALLAH knows the seen and the unseen idols they worship.

Ayah 43

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

Muhsin Khan

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.).

Ayah 44

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً
لِّلْمُؤْمِنِينَ

Muhsin Khan

(Allah says to His Prophet Muhammad SAW): "Allah (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.

Ayah 45

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ
تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ

Muhsin Khan

Recite (O Muhammad SAW) what has been revealed to you of the Book (the Quran), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.

The torture of the companions and oppression against the Muslims has begun and migration to Madinah is just around the corner. We have seen previously in the surah that the companions and the Prophet ﷺ were commanded not to fight the Quraish and to have patience. This ayah is explaining how to find and maintain that patience, which is reciting the book of ALLAH, establishing the prayer and making lots of

dhikr. Establishing the prayer properly will lead one to fight all types of shamelessness and mention ALLAH's name very frequently outside of prayer because of the solid connection one would have established during prayer.

Ayah 46

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

Muhsin Khan

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong, and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah), and to Him we have submitted (as Muslims)."

ALLAH commands here not debate the people of the book except by using better manners and not to resort to the manners they may exhibit. If they get mad, are

disrespectful, they raise their voice, we are to remain calm and engage them in a way that is better. If they become insulting, don't insult them and disengage because you don't want to be around anyone insulting ALLAH and HIS Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Ayah 47

وَكَذَلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْكَافِرُونَ

Muhsin Khan

And thus We have sent down the Book (i.e this Quran) to you (O Muhammad SAW), and those whom We gave the Scripture [the Taurat (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullah bin Salam) and none but the disbelievers reject Our Ayat [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism)].

يَجْحَدُ [yaj'hadu] comes from the verb جَحَدَ [jahada] which is to argue against something you know to be true.

Ayah 48

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا

لَارْتَابَ الْمُبْطِلُونَ

Muhsin Khan

Neither did you (O Muhammad SAW) read any book before it (this Quran), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

Ayah 49

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا

يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

Muhsin Khan

Nay, but they, the clear Ayat [i.e the description and the qualities of Prophet Muhammad SAW written like verses in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the Zalimun (polytheists and wrongdoers, etc.) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

آيَاتٌ بَيِّنَاتٌ [ayaatun bay-yin-naatun] is either referring to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ or to the Quran.

Ayah 50

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِندَ

اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ

Muhsin Khan

And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner."

Ayah 51

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ إِنَّ فِي

ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

Muhsin Khan

Is it not sufficient for them that We have sent down to you the Book (the Quran) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

Ayah 52

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ

وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ

الْخَاسِرُونَ

Muhsin Khan

Say (to them O Muhammad SAW): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.

Ayah 53

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ
وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Muhsin Khan

And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

These people are calling for the punishment to come to them because they don't believe it will come. If ALLAH didn't make the punishment for a fixed time already, they would have been destroyed right when they asked for it.

لَيَأْتِيَنَّهُمْ [laya'tiyan-nahum] comes from the verb
أَتَى [ata] which means 'to come, to bring, to attack'.

بَغْتَةً [bagh'tatan] all of a sudden, suddenly, out of nowhere. A similar word meaning the same thing is فَجْأَةً [faj'atan].

Ayah 54

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

Muhsin Khan

They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

Ayah 55

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ

ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ

Muhsin Khan

On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

يَغْشَاهُمْ [yagh'shaahum] comes from the verb غَشِيَ [ghashiya] which is cover something so much that it can barely be seen.

Ayah 56

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

Muhsin Khan

O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."

Ayah 57

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Muhsin Khan

Everyone shall taste the death. Then unto Us you shall be returned.

With every breath one takes, they taste a form of death. Nowadays we learn that all our cells die and rejuvenate themselves. So, after a couple of months we are like a new human being. We are tasting death, cell by cell every second of our lives.

Ayah 58

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا

تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ

Muhsin Khan

And those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.

لَنُبَوِّئَهُمْ [lanubaw-wi'an-nahum] comes from the verb بَوَّأَ [baw-wa'a] is to provide a place of resident exactly where someone wants.

غُرَفًا [ghurafan] originally غُرْفٌ [ghurafun] is the plural of غُرْفَةٌ [ghur'fatun] which is a loft/room with a high ceiling.

Ayah 59

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

Muhsin Khan

Those who are patient, and put their trust (only) in their Lord (Allah).

So, this blessing of the hereafter is being promised to those who have patience and put their trust in ALLAH and only rely on him. This is encouragement for the Muslims who are being oppressed in Makkah to realize

the greater good they will achieve so long as they are patient.

Ayah 60

وَكَايْن مِّن دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ

السَّمِيعُ الْعَلِيمُ

Muhsin Khan

And so many a moving (living) creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.

ALLAH lets the companions know through this ayah that HE is the only one who provides and even though people may be putting you through economic sanctions and oppressing you even financially; ALLAH is the one who provides.

Look at the story of Mus'ab ibn Umayr رضي الله عنه was from a wealthy family. He lived with his mother who was single. When he became Muslim, she kicked him out of the house. When he went to leave she made him take the clothes off he was wearing because they were property of the family. Mus'ab رضي الله عنه refused

to turn back to his family's religion, took of the clothes, and had barely enough to cover his body when he left the home. So, now he went from a life of luxury to a life of poverty. The Prophet ﷺ eventually put him on a salary to teach people of the tribes of Aws and Khazraj in Madinah the Quran.

Ayah 61

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ

وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

Muhsin Khan

If you were to ask them: “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply: “Allah.”
How then are they deviating (as polytheists and disbelievers)?

You would think that with all this oppression going on, ALLAH would tell the companions to ask the disbelievers why they are doing this etc. The conversation one would think would revolve around the rights of those who are being oppressed. However, ALLAH says if you ask them who created

everything they will say ALLAH. However, if they truly believed in ALLAH then they need to believe in the consequences of that belief. They can no longer be unjust, and they have to change their mannerisms. So, the question is posed, if they actually do believe, then how is it they are acting in complete contrast to what that belief necessitates.

Ayah 62

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ

شَيْءٍ عَلِيمٌ

Muhsin Khan

Allah enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.

Makkah is a thriving city economically in our times because of the Ka3'bah. However, in the time of the Prophet ﷺ and even before him, Makkah was a thriving city because of the idols. People used to come from all over to worship the idols there and this was constantly sustaining their economy.

When the Prophet صَلَّى الله عليه و سلم told the people of Makkah to get rid of the idols, to them, it was like He صَلَّى الله عليه و سلم was telling them to go into financial ruin.

They failed to realize that ALLAH is the one who provides and restrains their provisions and the provisions of every creature in existence.

Ayah 63

وَلَيْن سَأَلْتَهُمْ مَّن نَّزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنَ
بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ

Muhsin Khan

If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay! Most of them have no sense.

Ayah 64

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ
الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

Muhsin Khan

And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew

حَيَاة [hayaatun] means life, which necessitates movement. It comes from the word حَيَّ [hay-yun] which means living, something which has life and movement. حَيَاة is mentioned in the Quran approximately 71 times talking about this world. The world will come to an end and therefore the word حَيَاة is used to describe life that will end and not continue.

حَيَوَان [hayawaanun] is a life that is continuous and doesn't end, it implies extreme movement where you never sleep.

It is the hyperbolized form of حَيَاة



In this ayah ALLAH uses حَيَاة when talking about the temporary life of this world and حَيَوَان when talking about the permanent continuous state of the hereafter.

So, from this we see there are two types of life. The life we are experiencing now is a branch of the real life waiting for us.

Someone may ask why an animal is named حَيَوَان. The answer is simply put, that the animal's real life that they are living, is right now, and they will not live another one after death, which is in contrast to us. We aren't experiencing our 'real' life, like the animal is experiencing their 'real' life. ALLAH decreed our 'real' life be eternal and the 'real' life of the animal to be temporary.

There is a principle in Arabic:

“الزِّيَادَةُ فِي الْمَبْنَى تَدُلُّ عَلَى زِيَادَةٍ فِي الْمَعْنَى”

This means that if the root of a verb or a word has additional letters added to it, then this increases the verb or word in meaning. We see this increase of letters between the two words we are discussing here.

Ayah 65

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا

نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

Muhsin Khan

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.

This is the case with ALLAH people. If they are in a live or death situation, they will call upon ALLAH. Even if they are an atheist! But ALLAH knows who calls upon HIM sincerely in those times. Some of them may draw closer to ALLAH after that experience and some will just say it at that time and when things go back to normal and they are safe, they go back to their old ways and forget about ALLAH and continue being ungrateful slaves.

Ayah 66

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ

Muhsin Khan

So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

Ayah 67

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

Muhsin Khan

Have they not seen that We have made (Makkah) a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in Batil (falsehood - polytheism, idols and all deities other than Allah), and deny (become ingrate for) the Graces of Allah?

ALLAH made Makkah a safe place despite the countless armies in the surrounding areas that could easily crush Makkah and its people. Among these armies were the great empires of the Romans and the

Persians. None of these armies feared ALLAH and could have decided at any given time to attack Makkah and destroy it, yet ALLAH protects it and its people.

Ayah 68

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا
جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

Muhsin Khan

And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad SAW and his doctrine of Islamic Monotheism and this Quran), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad SAW)?

مَثْوًى [mathwan] which is a place you live in for ages and ages. It comes from the verb ثَوًى [thawa] which means to live and reside in a place for a long period of

time, multiple generations living in the same place. For example you are living in a place your great grandfather lived, and your grandfather, and your father. From this verb we get the word

Ayah 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ

الْمُحْسِنِينَ

Muhsin Khan

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)."

سُبُلَنَا [subulanaa] is the plural of سَبِيلٌ [sabeelun] which means a path, road. Think of the word صِرَاطٌ [siraatun] is the main highway and سَبِيلٌ [sabeelun] is the road that leads to the highway.

Here we see that ALLAH guides to HIS path whoever HE wants. Those people may come to Islaam in all sorts of different ways. Through different experiences and events they end up becoming Muslim.